DARGAH HAMZA PIR
Hajj ul
AASHIQEEN
MUALLIF
Sayyid Jaffer Hussain Hamzavi
Urdu ROMAN Script
"Hajj Ul Aashiqeen yaani aashiqo'n ke hajj ke mutallikh sufiyah e kiraam ke khayalaat o waaqiaat ka majmua."

Intisaab

**"WAALID E MUHTARAM
SAYYID HASHMAT HUSSAIN
ZAIDI UL WAASTI HAMZAVI SAHAB"**

(7 Zull Hijjah Yaum e Wafaat)

DIIBAACHA:

الحمد للہ رب العالمین والصلوۃ والسلام علی رسولہ الکریم.
سیدنا محمد و آلہ واصحابہ اجمعین

"SOUCHA THA TERE GHAM SE MILI HAI HAME'N NIJAAT,
YE SOUCHTE HI PHIR SE TERI YAAD AAGAYI."

Guzishta chand rooz qabl Sayyidi Murshidi Huzoor Bandagi Makhdoom Khuwaja Banda Nawaaz Gesu Daraaz Sayyid Muhammed Hussaini razi allahu anhu ka urs shareef guzra hai, urs shareef ke mubarak mauqe par ham ne aap hi ka ek risaala "Wajood Ul Aashiqeen" ko tarteeb deekar pesh kiya tha jis ki wajah se lagta hai ke huzoor bandagi makhdoom ki nazr e karam mazeed is natawa'n par padh rahi hai balke isse to yu'n kahu'n ke ab sarkaar ki nazr e karam jamgayi hai.

"YE BAARGAH E KHUWAJA E BANDA NAWAAZ HAI.
IS DAR PE JIS KA SAR HAI WOHI SARFARAAZ HAI.
DEEKHE KOI AGAR NIGH E IMTIYAAZ HAI.
KIS SHAAN KA YE SAYYID E GESU DARAAZ HAI."

Ab chu'nke inayato'n ka silsila bhi judhgaya hai to sarkaar khud hi chahrahe hai'n ke faqeer wo ruhaani talimaat par qalam uthaaye jise sufiyah e kiraam ne dunya bhar me bila mazhab o millat bataur e paigham e haq har kisi ko sunaya hai.

"KON LAFZO'N KE DAREECHO'N
ME CHUPA BAITHA HAI,
KIS KI YAADO'N KI MEHEK
GULSHAN E TEHREER ME HAI."

Ahbaab e giraami ye sufiyah e kiraam ki raah, raah e yaqeen hai raah e nijaat hai aur yeehi wo raah hai jis par chalne se qurb e Haq Ta'ala naseeb hoota hai lekin ye baat bhi haqeeqat hai ke is raah par chalna gooya aag par chalna hai aur aag ke darya me doob jaana hai.

"YE ISHQ NAHI'N AASAA'N BAS ITNA SAMAJH LIJIYE,
EK AAG KA DARYA HAI AUR DOOB KE JAANA HAI."

Kyu'n ke is raah par chalne waalo'n ke liye pareshanio'n ka boojh behisaab daala jaata hai maslan yu'n samajh lijiye ke koi aashiq baada e tauheed ke jaam peekar aalam e kaif o masti me apne mashooq ki baate'n karta hai to sunne waale usse pagal samajhte hai'n sirf itna hi nahi'n ke padhe likhi aalim faazil kaamil mufti hazraat jinho'ne sirf zaahiri madaaris ki taleem par iktifa karliya hai usse faasiq o faajir aut shariat ki pabandi nahi'n karne waala kehte hai'n hatta ke baaz hazraat to kaafir kehne se bhi gurheez nahi'n karte.

"AAYA HI THA MERE LAB PAR WAFA KA NAAM,
KUCH DOOSTO'N NE HAATH ME PATHHAR UTHAALIYE."

Ulama e zaahir ne faqad talimaat e tasawwuf ko heech samajh rakha hai na isse kuch unhe'n sarokaar hai aur na isse maante hai'n.
Issi tarha ke ulama ke liye Huzoor Bandagi Makhdoom Khuwaja Banda Nawaaz Gesu Daraaz Sayyid Muhammed Hussaini razi allahu anhu irshaad farmaate hai ke:

"Aaj kal ke ulama ka ye haal hai ke apne jaisa laayiq, faayiq, faa'iz kisi ko nahi'n samajhte. Hoota ye hai ke ek bachhe ko masjid me bithaate hai'n jaha'n wo 29 huroof e tahajji yaad karleeta hai is ke baad zeer zabar seekh kar alfaaz ka hijja karta hai ke 'Zaraba' ka wazn 'Fa'ala' par hai aur 'Yaqribu' ka wazn 'yaf'alu' hai phir ilm e sarf ke qawaaid yaad kar ke ye maloom karta hai.
Iske baad Kaafiya aur Qudoori padh kar chand masaail yaad karta hai aur logo'n par ta'an o tashni'i shuru kardeta hai ke fulaa'n jaahil hai aur fulaa'n beaql, ye jaaiz hai aur ye najaaiz, Iske baad Hidaaya aur Bazdawi padhta hai aur Kashaf bhi padhta hai aur mujtahid e zamaana e awwal o aakhir ban baithta hai aur fatwe deene lagta hai ke fulaa'n shaikh jaahil hai aur fulaa'n sufi deewana hai. Ilm wohi hai jo mujhe haasil hai baaqi jahal hai kaam wohi hai jo ham karte hai'n baaqi sab fuzool aur wabaal hai. SubhanAllah! deen ko in logo'n ne kya samajh rakha hai.".

"KYU'N TAKABBUR AUR KHUDI ME CHOOR HAI.
KIS LIYE TU RAAH E HAQ SE DOOR HAI.
AYE GIRAFTAAR E MAJAAZ AYE BE SHAOOR.
ILM E RASMI PAR TUJHE KYU'N HAI GHUROOR."

Ulama zaahiri pehluo'n par nazar daal kar masaail samjhate hai'n aur sufiyah baatini nukkaat par ghaur o fikr kar ke masaail ko waazeh karte hai'n aur ahem baat to ye hai ke ulama kitaabo'n ka mutalea kar ke baate'n samjhate hai'n jab ke sufiyah Haq Ta'ala ke jalwo'n ka mushahida kar ke haqeeqi baate'n samjhate hai.

Aaj hame'n haq par qaayim rehne ke liye haqeeqi baato'n ki taraf rukh karna laazmi aur intihaayi zaroori hai issi liye faqeer ko khayaal aaya ke Hajj ka mahina hai har kisi ki zubaan par Hajj ke tazkireh chal rahe hai'n koi Khana e Ka'aba ki azmat o buzurgi par bayaan kar raha hai to koi Khana e Ka'aba ki diwaar se lage Hajr e Aswad ki tareef kar raha hai. koi Safa Marwah ka zikr kar raha hai to koi mina ka zikr kar raha hai lekin tajjub hai ke koi Ka'abe ke makeen ka haqeeqi zikr nahi'n kar raha hai Hajj ka asal maqsad kya hai shayad hi koi bayaan kar deta hai issi liye in tamaam baato'n ko dekhte huwe faqeer ne buzurgo'n ki nazr e karam se bilqusoos Huzoor Bandagi Makhdoom Khuwaja Banda Nawaaz Gesu Daraaz Sayyid Muhammed Hussaini Sarkaar Aur Jaddi Sayyid Shah Kamaal Uddin Hamza Pir Sarkaar ki nazr e karam se ek kitaab likhi jis ka naam "Hajj Ul Aashiqeen" hai is kitaab me s ufiyah e kiraam ne Hajj ke mutallikh kya kya haqaaiq bayaan farmayi hai likha gaya hai.

**Silsila e Aaliya Chishtiya ke arfa'a o a'ala buzurg peero'n ka adna o kamtar mureed dua karta hai ke Maula ham tamaam ka khaatima haalat e bandagi o riza me imaan par farma.
Ilaahi Aameen Ba Tufail e Panjtan e Paak.**

{ SAYYID JAFFER HUSSAIN HAMZAVI. }

(3 Zull Hijjah. 1443 Hijri.)

HAJJ UL AASHIQEEN
BAZUBAAN E MOHI UDDIN JEELANI SARKAAR:

Hazrat sayyiduna ghaus ul aazam dastageer shaikh Abdul Qaadir Jeelani mahboob e subhaani qutub e rabbani razi allahu anhu irshaad farmaate hai'n ke: Hajj ki 2 qisme'n hai'n.
"Hajj e Shariat aur Hajj e Tareeqat".

HAJJ E SHARIAT:

ye Hajj baitullah shareef se tallukh rakhta hai.
is ke makhsoos arkaan aur sharaait hai'n.
un sharaait aur arkaan ko adaa karne se Hajj ka sawaab milta hai aur jab koi shart poori na hoosake to sawaab me kami aajati hai kyu'n ke rabb e quddus ka hukm hai Hajj mukammal karo..

(Al Baqra: 196) وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ

{ Aur poora karo Hajj aur Umrah Allah (ki riza) ke liye. }

Hajj e Shariat ki sharaait me se awwalan Eharam hai phir Makkah me duqool hai, phir tawaaf e qudoom, phir Wuquuf e Arafah aur Muzdalifah phir Mina me qurbaani. Is ke baad phir Haram e paak me dubara haazri aur Kaaba T Ullah shareef ka 7 chakkaro'n me tawaaf hai. Phir haaji Zam Zam ka paani peete hai'n aur Maqaam e Ibraheem alaihissalaam par 2 rakat nafal namaaz adaa karte hai'n. Aakhir me Ehraam khooldiya jaata hai aur ab shikar waghera Ehraam ki surat jo cheeze'n Allah Ta'ala ne haraam qaraar dedi thi'n halaal hoojati hai'n.
Is Hajj ka sila jahannam se aazaadi aur Allah Ta'ala ki naraazgi se aman hai.

Jaisa ke Kalaam e Majeed zaahir hai:

وَمَن دَخَلَهُۥ كَانَ ءَامِنًا

(Surah Aal e Imraan: 97)

{ Aur jo bhi daakhil ho is me hoojata hai (har khatre se) mahfooz }.

Tawaaf ke baad log watan laut'te hai'n.

HAJJ E TAREEQAT:

Hajj e Tareeqat ki raah me zaad e raah aur sawaari saahib e talqeen (Murshid e Kaamil) ki talaash aur us se akhaz e faiz hai, Yehi pehla qadam hai. Iske baad musalsal zikr bil lissaan aur us ke maani ko saamne rakhna hai hatta ke dil zindah hoojaye is ke baad baatini zikr ki baari aati hai yaha'n tak ke asma'a e sifaat ke musalsal wird se man saaf hoojaye. Is me Kaaba Sirr anwaar sifaat ke zariye saamne aajata hai. Jaisa ke Allah Ta'ala ne Ibraheem alaihissalam aur Ismail alaihissalam ko hukm diya tha ke sab se pehle Kaaba t Ullah ko saaf suthra karo.

وَ عَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ لِلطَّآئِفِيْنَ.

(Al Baqra: 125)

{ Aur ham ne takeed kardi Ibraheem aur Ismail (alaihimussalaam) ko ke khoob saaf suthra rakhna mera ghar tawaaf karne waalo'n ke liye }

Ka'aba e zaahir is liye saaf kiya jaata hai ke tawaaf karne waale log aayenge jo ke makhlookh hai'n jab ke Ka'aba e baatin Allah Ta'ala ke liye saaf hoota hai. Baatin ke Ka'abe ko ghair ke khayaal se saaf kar ke usse Allah Ta'ala ki tajalli ke qaabil banaya jaata hai. Phie rooh e qudsi ka ehraam baandha jaata hai, Phir dil ke Ka'abe me haazri di jaati hai, Ism e Saani ke wird se Tawaaf e Qudoom hoota hai.

Arfaat qalb me haazri hooti hai jo ke hamkalaami khuda ka maqaam hai. Yaha'n teesre aur chohothe ism musalsal wird kar ke wuquuf kiya jaata hai.

Phir aarif jaan ke muzdalifah me jaata hai, paanchwe aur chette ism ka wird karta hai. Is ke baad Mina sir ko jaata hai jo ke doono'n harmo'n ke darmiyaan waaqe hai. Yaha'n kuch der ke kiye teherta hai aur phir saatwe'n ism ke wird ke saath nafs e mutmainnah ki qurbani deeta hai kyu'n ke saathwa'n ism ism e fana hai, Kufr ke hijabaat uth jaate hai'n.

Jaisa ke Huzoor salllallahu alaihi wa aalihi wa sallam ka irshaad e giraami hai:

الكفر والأيمان مقامان من وراء العرش وهما حجابان بين العبد وبين الحق أحد هما أسود والثاني أبيض

(Kufr aur imaan arsh se aage 2 maqaam hai'n. Yehi haq aur bande ke darmiyaan 2 hijaab hai'n. In me se ek ka rang siyah hai aur doosre ka rang safeed.)

Is ke baad Hajj e Tareeqat adaa karne waala aathwe'n ism par mulazimat ikhtiyaar kar ke rooh ko sifaat e bashari se saaf kar ke halq karwaata hai. Phir nawe'n ism par mulazimat ikhtiyaar karta hai aur harm e baatin me daakhil hoojata hai. Phir wo eitekaaf karne waalo'n ko saamne dekhta hai.

Aur daswe'n ism ke musalsal wird se bisaat e qurbat o uns me muatakif hoojata hai.
Phir insaan jamaal e samdiyat ko bila kaif o tashbiih dekhta hai. Giyaarhwe'n ism ki mulazimat ke saath 7 chakkar laga kar tawaaf karta hai, Is Giyaarhwe'n ism ke saath 6 furoo'i asma'a bhi hoote hai'n. tawaaf karchukne ke baad wo dast e qudrat se (khaas mashroob) peeta hai.

jaisa ke rabb e qudoos ka irshaad hai:

وَ سَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا.

(Al Insaan: 21)

{ Aur pilaaega unhe'n un ka parwardigaar nihaayat paakizah sharaab. }

Ye sharaab barhuwe'n ism ke pyaale me bhari hoogi. Allah Ta'ala apne chehra e aqdas se naqaab ulatt deta hai aur insaan us ke noor ke saath us ka deedaar karta hai. Yehi mafhoom hai is hadees e qudsi ka "Na kisi aankh ne deekha hooga" yaani mulaqaat e khudawandi ka manzar "Na kis kaan ne suna hooga" Yaani harf o saut ke waaste ke baghair kalaam e khudawandi.
"Na kisi bashar ke dil me us ka khayaal guzra hooga" yaani deedaar aur hamkalaami khuda ka zauq.

Phir Allah Ta'ala ki haraam kardah cheeze'n halaal hoojati hai'n yaani buraaiya'n neekiyo'n me tabdeel hoojati hai'n. Yaha'n asmaa e tauheed ka takraar hoota hai jaisa ke Rabb e Quddoos ka irshaad hai:

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا
فَاُولٰٓىِٕكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ

(Al Furqan: 70)

{ Magar wo jis ne taubah ki aur imaan le aaya aur neek amal kiye to ye wo log hai'n badal deega Allah Ta'ala unki buraaiyo'n ko neekiyo'n se }

Phir insaan tasarrufaat e nafsaani se aazaad hoojata hai usse kisi cheez ka khauf aur koi huzn nahi rehta. Jaisa ke Irshaad e Ilaahi hai:

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ.

(Yousuns: 62)

{ Suno! Auliya Allah ko na koi khauf hai aur na wo ghamgeen hoonge. }

Phir tamaam asma'a ka wird kar ke tawaaf e sudoor karta hai aur aakhir me apne asli watan ki taraf laut't aata hai jo aalam ul quddsi me hai aur jaha'n usse mo'otadil soorat me paida kiya gaya tha, Ye Aalam ul yaqeen se tallukh rakhta hai.
Ye taawilaat kalaam o aql ke daaire me aane waali hai'n is se aage ki khabar deena mumkin nahi. kyu'n ke aql o fahm us ke idraak se aajiz hai'n aur khayalaat ki waha'n tak rasaayi nahi'n.
Jaisa ke Rasool Allah salllallahu alaihi wa aalihi wa sallam ka irshaad e giraami hai:

ان من العلم كهيئة المكنون لايعلمها إلا العلماء بالله
فإذا نطقوا به لم يذكره إلا أهل الغرة

**(Ek ilm wo bhi hai jo chupe huwe khazaane ki tarha hai jis se sirf ulama e billah hi waaqif hai'n.
Jab ye ulama us ilm me guftagu karte hai'n to koi inkaar nahi'n karta siwae gumkardah raah lo'go'n ke.)**

**Aarif us se kam ki baat karta hai aur Aalim billah us se aage ki baat karta hai.
Aarif ka ilm sirr e khudawandi hai jise sirf Allah hi jaanta hai jaisa ke farmaan e ilaahi hai:.**

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ.

(Al Baqra: 255)

{ Aur wo nahi'n gheer sakte kisi cheez ko us ke ilm se magar jitna wo chaahe. }

فَاِنَّهٗ يَعْلَمُ السِّرَّ وَ اَخْفٰى اَللّٰهُ لَآ اِلٰهَ اِلَّا
هُوَؕ-لَهُ الْاَسْمَآءُ الْحُسْنٰى

(Taaha: 7/8)

**{ Wo do bila shubah jaanta hai raazo'n ko bhi aur dil ke bheedo'n ko bhi. Allah (wo hai ke) koi ibaadat ke laayiq nahi'n bagahir us ke.
Us ke bade khoobsurat naam hai'n. }**

HAJJ UL AASHIQEEN
BAZUBAAN E MOIN UDDIN AJMERI SARKAAR:

Hazrat Sultan Ul Hind Ataa e Rasool Khuwaja Ghareeb Nawaaz Moin Uddin Hassan Chishti Ajmeri Sanjari razi allahu anhu Hajj Ul Aashiqeen ke tallukh se Huzoor Nabi e Kareem salllallahu alaihi wa aalihi wa sallam aur Hazrat Umar e Farooq razi allahu anhu ke darmiyaan hoone waali guftagu ko is tarha bayaan farmaate hai'n.

Aye Umar (razi allahu ta'ala anhu) yaqeen jaano ke khaana e kaaba insaan ka dil hai. chunanche irshaad e nabawi salllallahu alaihi wa aalihi wa sallam hai ke:

قلب الانسان بیت الرحمٰن

(Yaani insaan ka dil dar asl khaana e ka'aba hai.) balke farmaan e mustafawi salllallahu alaihi wa aalihi wa sallam hai ke:

قلبه المؤمن عرش اللّٰه تعالیٰ

(Yaani moomin ka dil arsh e ilaahi hai) pas ka'aba e dil ka hajj karna chahiye.

Hazrat Umar razi allahu ta'ala anhu ne arz kiya Ya Rasoolallah salllallahu alaihi wa aalihi wa sallam ka'aba e dil ka hajj kis tarha karna chahiye? Huzoor salllallahu alaihi wa aalihi wa sallam ne farmaya ke: Insaan ka wajood bamanzila e ek chaar diwaari ke hai agar is chaar diwaar me se shak o wahm ghair ullah ka pardah door kardiya jaaye to dil ke sehen me khuda ki zaat ka jalwah nazar aayega. Hajj e Ka'aba ka yeehi maqasad hai.

Neez aisa haqeeqi hajj karne se ye bhi maqsood hai ke insaan apni khud hasti ko is tarha mitaade ke hasti ka zarra bhar bhi baaqi na rahe hatta ke zaahir o baatin yaksaa'n paakizah hoojaye aur dil sifaat e ilaahi se muttasif hoojaye.

Hazrat Umar razi allahu ta'ala anhu ne arz kiya ke Huzoor apni hasti ko fana kyu'nkar haasil hoosakti hai. Huzoor e Akram salllallahu alaihi wa aalihi wa sallam ne irshaad farnaya ke: Mahboob e Haqeeqi yaani Khuda Ta'ala par aashiq hoone se jo shaqs aashiq e ilaahi hoogaya wo fana fi allah hoogaya aur jo fana fi allah hoogaya wo zaat e haq ka mazhar hoogaya.

Phir Hazrat Umar razi allahu ta'ala anhu ne sawaal kiya ke: Hazrat! Dil ko khaana e khuda aur arsh e ilaahi kyu'n qaraar diya hai? Sarkaar e Do Aalam salllallahu alaihi wa aalihi wa sallam ne jawaab diya ke irshaad e baari hai:

وفی انفسکم افلا تبصرون

{ Yaani Khuda Ta'ala farmaata hai ke logo'n! mai'n tumhaare andar hi hu'n, Phir mujhe kyu'n nahi'n deekhte? }

Aye Umar! (razi allahu ta'ala anhu) rehne ki jagah ko ghar kehte hai'n chu'nke Khuda Ta'ala dil me rehta hai lihaaza khaana e Khuda aur arsh e ilaahi qaraar diya.

Phir Hazrat Umar razi allahu ta'ala anhu ne sawaal kiya ke: Ya Rasool Allah salllallahu alaihi wa aalihi wa sallam is khaak ke putle me boolne waala, sunne waala, aur deekhne waala kon hai aur kaisa hai? Paighambar e Khuda salllallahu alaihi wa aalihi wa sallam ne irshaad farmaya ke: woohi (Khuda) boolne waala hai woohi sunne waala hai aur woohi deekhne waala hai.

Umar razi allahu ta'ala anhu, par sayyid Ya Rasool Allah salllallahu alaihi wa aalihi wa sallam, zaat e khaas hazrat che baashad paighambar e khuda salllallahu alaihi wa aalihi wa sallam farmoodh.
(انا احمد بلا میم)

Hazrat Umar razi allahu ta'ala anhu ne poucha ke Hazrat! ka'aba e dil ka hajj kon adaa karta hai? Aap salllallahu alaihi wa aalihi wa sallam ne farmaya ke khud zaat e khuda wandi yaani jab bandagi nafs ka pardah door kardeta hai aur ma'abad o ma'abood ke darmiyaan koi pardah baaqi nahi'n rehta to wo sifaat e ilaahi se muttasif hoojata hai aur us ke dil me zaat e ilaahi ki samaayi hoojati hai Khuda Ta'ala ka bande ke dil me samaana hi kaaba e dil ka hajj
(hajj e haqeeqi) hai..

Hazrat Umar razi allahu ta'ala anhu ne phir sawaal kiya ke:
Huzoor salllallahu alaihi wa aalihi wa sallam jab sab kuch ussi zaat e muqaddas ka zahoor hai to phir ye rehnumayi kis ko aur kyu'n kar hai?

Huzoor e Pur Noor salllallahu alaihi wa aalihi wa sallam ne farmaya ke: wo khud hi rehnuma hai aur khud apni hi rehnumayi karta hai. Hazrat Umar razi allahu ta'ala anhu ne arz kiya ke:
Huzoor salllallahu alaihi wa aalihi wa sallam phir ye go na goo'n nakhsh o nigaar kyu'n hai?

Paighambar e Khuda salllallahu alaihi wa aalihi wa sallam ne farmaya ke: Rehnhmayi ki misaal saudagari ki si hai ke jis cheez ka koi gaahak ho saudagar us ko woohi cheez deeta hai gyahu'n ke khareedar ko jau hargiz nahi'n diye jaate aur naahi jau ke khareedar ko gyahu'n diye jaate hai'n.

Aye Umar! (razi allahu ta'ala anhu) Paighambaro'n ki misaal aisi hai jaise ittiba'a yaani jis tarha tabeeb mareez ku tabiyat aur marz ke mawafiq dawa deeta hai aur ussi mawafiq taba'a dawa ke us marz ko shifa haasil hooti hai ussi tarha paighambar bhi ruhaani imaandaaro'n ko un ki baatini istida'ad aur ruhaani marz ke mawafiq dawa e maarifat ataa farmaate hai'n jis ki badaulat mareez e ruhaani shifa e kulli paakar aarif e ilaahi ban jaata hai.

Aye Umar! (razi allahu ta'ala anhu) saalikaan e tareeq chaar groho'n me munaqaasim hai aur un chaar groho'n me balihaaz e maraatib aur istida'ad e baatini zameen o aasmaan ka farq hai.

Pehla grooh awaam ul aalam me aam musalmano'n ka hai ye log arbaab e zaahir kehlaate hai'n aur raah e shariat par chalne waale hai'n,

Ishq ilaahi ki chaar seedhiyo'n me se pehli seedhi par ahl e shara'a gaamzan hoote hai'n, lekin agar issi seedhi par rahe'n, marifat e ilaahi ki agli seedhiyo'n par chalne ki kooshish na kare'n Hatta ke un ki umr khatam hoojaye to ye log deen o dunya se mahroom aur zaahir parast hookar mar jaate hai'n ye grooh ahl e shariat kehlata hai.

Doosra grooh awaam ul khaas ka hai in logo'n me yaha'n dono'n pehlu paaye jaate hai'n. Awaam ka bhi aur khaas ka bhi, ye grooh ruhaniyat ki taraf mutawajje to hoota hai leki'n chu'nke ramoz e baatini se benehra hoote hai'n kabhi dunya ke taalib hoote hai'n kabhi deen ke taalib, lihaza in ki baatini aankhe'n noor e baatini se poore taur par munawwar nahi'n hooti'n is grooh ko ahl e tareeqat kehte hai'n.

Teesra grooh khalis ul khas ka hai inhe'n ahl e marifat boolte hai'n. Aye umar! (razi allahu ta'ala anhu) hidayat rehnumayi taalib e istidaad aur jins ke mawafiq huwa karti hai, ye asraar e ilaahi ki nemat e uzma na ahl awaam un naas ko nahi'n di jaati kyu'nke un ko aisi nemat dedena us nemat ki naqadr shanasi hai neez chu'nke wo us nemat ke mutahmil nahi'n hosakte lihaza un ke gumrah hoone ka andesha hai..

Phir Hazrat Umar razi allahu ta'ala anhu ne sawaal kiya ke: zaat e rahman kya hai? aur deegar ashiya kya hai? Huzoor Sarwar e Kayenaat sallallahu alaihi wa aalihi wa sallam ne jawaab diya ke tamaam ashiya mazhar e ilaahi hai'n dar haqeeqat sab ek hi hai'n,

Zahoor ki sifaat mukhtakif hai'n jaisa ke matlab ek hoota hai aur us ko mukhtalif ibaarato'n se adaa kiya jaata hai ussi tarha zaat ek hi hai lekin us ke mazaahir mukhtalif hai'n.

Irshaad e Khudawandi hai:

ان اللہ علیٰ کل شیء محیط

{ Yaani Allah Ta'ala ka har cheez par ahaata hai lekin insaan ko deegar tamaam makhlukhaat par sharf o buzurgi haasil hai }

ان اللہ خلق آدم علیٰ صورتہ

{ Yaani Khuda e Ta'ala ne Aadam (alaihissalam) ko apni surat par paida kiya. }

Hazrat Umar razi allahu ta'ala anhu ne poucha ke Hazrat (salllallahu alaihi wa aalihi wa sallam) jab insaan ashraf ul makhlukhaat tehra to phir us me khaas o aam aur kaafir, musalman hoone ka kya baais? Farmaya: Irshaad e Baari Ta'ala hai ke:

فضلنا بعضہم علیٰ بعض

{ Yaani ham ne baaz ko baaz par fazeelat di hai }

Neez irshaad hai:

کل نفس ذآئقۃ الموت

{ Yaani har shaqs maut ka maza chakne waala hai }
Maut dar asl is hadees ki misdaaq hooni chahiye ke

الموت جسر یوصل الحیب الی الحبیب

{ yaani maut ek pal hai } jis ko taalib e maula uboor kar ke waasil e ilaahi hoojata hai..

Aye Umar! (razi allahu ta'ala anhu) panj banaye islaam ki haqeeqat jo moominiyat ka darja hai jo mufassal bayaan kardiya hai, filhaal tumhaare liye kaafi hai jab tu is se aage intihaa e kamaal ki taraf badhna chahega to jami sifaat o asraar khud tumhare andar maujood hai'n kyu'n kar

من عرف نفسه عرف ربه

{ Jis ne apne nafs ko pehchan liya us ne rabb ko pehchana }

Aye mere hamraaz Qutubuddin! (razi allahu anhu) ye nukkat pooshidah aur raaz e makhfi the jo Huzoor Sarwar e Kayenaat salllallahu alaihi wa aalihi wa sallam ne apne khalifa apne hamraaz Hazrat Umar razi allahu ta'ala anhu ko taleem farmaye the, Tum ko likh diye hai'n. Hame'n umeed hai'n ke tum un nukkat par aitibaar aur ikhraar karooge, hame'n kajj faham yaani ulama e zaahiri se kuch sarokaar nahi'n, un ka ilaaj Allah Ta'ala hi kar sakta hai kyu'n ke sab kuch Allah Ta'ala hi ke qabze me hai.

لا نتحرك ذرة الا باذن اللّٰه

{ Allah Ta'ala ke hukm ke baghair koi cheez harkat nahi'n karsakti. }

yeehi har musalmaan ka eitikhaad hai aur issi par imaan hai.

{ Kitaab: Asraar e Haqeeqi. }

HAJJ UL AASHIQEEN
BAZUMAAN E SHAMSUDDIN YAHYA MANERI SARKAAR:

Hazrat Makhdoom Sharfuddin Ahmed Yahya Maneri razi allahu anhu ke maktubaat "Maktubat e Sadi" me aap ka ek maktub Hajj Ul Aashiqeen ke mutallikh yu'n hai'n ke aap farmaate hai'n:

Baradaram Shams Uddin Sallamallahuta'ala tumhe'n maloom ho ke Hajj me maali aur badani ibaadat ki shirkat hai. Hajj ke mutallikh gurooh e sufiyah ka haal kuch na poucho. is me bade bade asraar aur ajeeb ajeeb muamlaat hai. Dar haqeeqat ziyarat e ka'aba e muazzama ziyarat e khudawand e jalla o alaa hai. Yaani makaan ki ziyarat se, makeen ki ziyarat haasil hooti hai. Is gharat o tauqeer ka mansha us ka karam e ameem hai. Haq to ye hai ke taalibaan e saadiq ka maqsood hajj e khaana se khudawand e khaana hai. Khaana sirf darmiyaan me bahana hai. Dekho, Hazrat Sultan Ul Aarifeen Bayazeed Bustami Qudda Sirrahul Azeez kya farmaate hai'n mai'n pehli dafa jab haram e mohtaram gaya, sirf jamaal e ka'aba ki bahaar looti.

Dil me soucha ke khaali ghar deekhne ka kya haasil har qism ki imaarate'n to bohot dekhne me aayi hai mai'n to saahib e khaana ka mutalashi hu'n. Waapis chala aaya. Doosre saal phir gaya, Haram me pohoncha dil ki aankh khooli makaan o makeen doono'n par nazar padhi, Khayaal huwa ke "Ei'n Che Maani Daarad. Aalam ul wahiyat me shirkat kaha'n aur aalam e wahdaniyat me doi ka wajood kyu'n kar!

Phir mahboob e khaana aur mai'n teen teen ka majmua panah e bakhuda. ek ke siwa is raah me jo shaqs do deekhta hai wo alehda hai.
Waae bar haal e maakah me do se badh kar teen tak pohonchgaya. Mere mulhid hoone me kya shak baaqi raha. Ye souchte hi fauran lauta aur teesre saal phir gaya haram me pohoncha lutf e mahboob ne mujh ko aaghoosh me le liya aur saare hijabaat mere dil ki aankh se door kardiye sham e maarifat mere qalb me roshan ki aur meri hasti ko anwaar e tajalliyat se jala daala.
Baadah mere latifa e sir me ye khitaab huwa ke

"انت زائری حقا فحق علی المزور ان یکرم زائرہ"

(Tu sachhe dil se meri ziyarat karne aaya hai. To jis ki ziyarat ki jaati hai us par haq hai ke ziyarat karne waale par baqshish kare.)

"تا چشم بر کشادم نورِ رخِ تو دیدم
تا گوش بر کشودم آزاد تو شنیدم"

(Jab mai'n ne aakh khooli to tera hi jalwah deekha. Jab mai'n ne kaan lagaaya to teri hi aawaaz suni.)

Khair aashiqana rang ka ye bhi taqaaza hai ke muhib e saadiq ke liye jamaal e ka'aba us mahboob e be nishaan ka ek nishaan hai.
aaqir kare'n to kya kare'n. Waha'n pohonch kar apne dil ko tasalli deete hai'n ke

من منع عن النظر یتسلی بالاثر.

Jo shaqs mahboob ka jamaal deekhne se majboor hai laa mahallahu us ki nishani se dil behlata hai.

Tum ne majnoo'n ka haal suna hooga ke chaaro'n taraf chakkar lagaata aur dar o diwaar ko choomta phirta aur in ashaar ko padhta tha.

اطوف الی جدار دیار لیلی

اقبل ذا الدیار وذا لجید ارا

فما حب الدیار شغفن قلبي

ولکن حب من سکن الدیارا

(Mai'n Laila ke ghar ki deewaro'n ke chaaro'n taraf ghoomta hu'n.
Mai'n choomta hu'n us ke ghar ke rehne waale ko.
Ghar ki muhabbat ne mera dil nahi'n lubhaya hai.
Magar us ne jo us ghar me muqeem hai.)

issi tarha taalibaan e saadiq jab khaana e ka'aba me pohonchte hai'n to jabeen e niyaaz us aastane ki khaak par ghaayit shafaqqat me malte hai'n aur dard e dil se naalah karte hai'n. Is aarzu aur is umeed me rehte hai'n ke shayed ghar dekhte dekhte saahib e khaana bhi nazar aajaye aur

چشمِ طلبگار عیانم

(mai'n dhoondne waalo'n ki aankh me zaahir hu'n) ka jalwah zaahir ho. Bhai! wo Baithullah hai us ke saath jo shagaf dil me na paida ho thooda hai.

Buzurgo'n ka qaul hai ke jab muhib jaanleta hai ke us ka maqsad us dar se poora hooga to phir waha'n se taale nahi'n talta.

Agar muddat ul umr me ek lamhe ke liye bhi waha'n se ghabra kar uth jaaye to saaf saaf suna diya jaata hai ke Bismillah, Jaha'n jii chahe tashreef le jaaiye jidhar ki hawa sar me samaye udhar ki raah lijiye. Mujhe koi gharz nahi'n waazeh rahe ke mujh se alag hookar agar Kaleemullah ka paau'n bhi pakdoge to wo dastageeri na karenge agar roohullah ke qadam par sar bhi rakhoge to wo qubool nahi'n karenge.

Sunlo, agar jaan ki salamati chahte ho to khisak jaao agar saara jahaan darkaar hai to is dar se talne ka naam na lo. Bradar e azeez zahee naseeb un ke jo Baitullah me apni umr guzaarde'n Allahu Akber! jahan ki ek dafa ki haazri badi se badi daulat ko wahan ki tamaam umr jabee'n saayi kya rang laayegi. Is maani ki taraf apne sukhn e gohar baar Hazrat Sayyid e Mukhtar Ahmed Salatu Wassalaam ne irshaad farmaya hai

"حجة مبرورة خير من الدنيا ومافيها"

(Hajj pasandidah e baargah behtar hai dunya se aur jo kuch dunya me hai) kyu'n na ho

"حواليه من كل فج عميق"

(us ke girdah gird kushaadah ameeq raahe'n hai'n).

dekho safar e hajj me insaan ahl o farzand ki muhabbat dil se nikaal deta hai aur hamah tan mutawajjeh e ilallah hoojata hai. Is qadr sakhti mujahidah ke baad jis waqt jamaal e ka'aba deekhta hai aisi khushi us ko hooti hai aur aisi qalbi raahat us ko milti hai ke aur saamaan e aafiyat us ki nazr me sarasar takleef nazar aane lagte hai'n.

Agar kahi'n us ki khushnaseebi se naseem e inayat chal gayi aur us ke hijaab e wajood ko us ki nazar se door kardiya... Phir kya hai, jo arsh ke dil ka ka'aba hai, aankho'n ke saamne aajata hai. ab us ka haal ye hai ke mahraman e quddus ki tarha se arsh e majeed ke girdah gird tawaaf kar raha hai. Is maqaam me aisi lazzat hooti hai ke lazzaat e bahisht ka muqabla us ke koi shumaar nahi'n is se taraqqi kar ke satr ki nigah kaun o makaan se agar guzar gayi aur mahsusaat o maqulaat ko us ne nazar andaaz kardiya to wo hai aur mahboob ka deedar hai. Ab us ka haal na poucho na idraak waha'n tak pohonch sakta hai.

"حجة مبرورة خير من الدنيا ومافيها"

(Pasandidah e baargah e hajj dunya aur jo kuch dunya me hai sab se achha hai). Kaho kaisa chaspiidah huwa balke

خير من العقبیٰ

(Aakhirat se bhi achha) bhi kaha jaaye to zeeba. Jo Rasoolallah salllallahu alaihi wa aalihi wa sallam ne farmaya hai:

"حجة مبرورة خير من الدنيا ومافيها"

(Siwa e bahisht ke nahi'n hai) yaani jab muhib mahboob ki muhabbat me baal bachho'n ke tallukhat se juda hoogaya aur jaan o dil ki baazi lagadi.. Us waqt us ka matloob riza aur liqa ki khalwat se musharraf karega. ye un loogo'n ka kaha huwa hai ke agar deedar ka waada bahisht me na hoota to taalibo'n ke dil par bahisht ka khayaal bhi nahi'n aata.

Aur koi shaqs apni khuwaish se jannat me qadam na rakhta. Aye Bhai! Bahisht gooya ke ek siip hai jis me mahboob ki rizamandi ka mooti hai. Samandar me hoshiyar dubki maarne waala jab ghauta lagaata hai to gohar e shahwar ke siwa kuch nahi'n baahar laata. Ek saahib e tahqeeq ne kaha hai:

شربتِ وصل را بہشت خسے است
در رہ عاشقان بہشت بسے است
نزو شان خود بہشت و دوزخ نیست
تا پرد مرغ دام و دانہ یکسے است

(Yaani wisaal ke sharbat ke muqable me bahisht ek tinke ke barabar hai. Aashiqo'n ke raaste me aise aise bahisht hazaro'n hai'n aur un ke nazdeek bahisht o doozakh koi cheez nahi'n hai jab churhiya udh gayi to phanda aur daana barabar hai.)

Ye udhne waale taair huuiyat ki faza me udhte hai'n taake baargah e samdiyat ka qurb haasil ho.
Jab tak churhiya udhti hai us ko daane paani ki parwah nahi'n hooti.
Gharz ye ke jaha'n kahi'n shauq e muhabbat ki baate'n hai'n waha'n bahisht ki nemate'n aur doozakh ki takleef ka zikr kaha'n.

Hazrat Muhammed Bin Fuzail farmaate hai'n:
Mujh ko sakht tajjub hoota hai ke dunya me us ka ghar log kya dhoondte hai'n.

Dil me us ka jalwah kyu'n nahi'n deekhte kyu'n ke mumkin hai ke ghar ho aur ye bhi mumkin hai ke ghar na ho lekin mushahidah to yaqeeni hooga.
Agar wo pathhar jis par saal bhar me ek dafa us ki nazar padhti hai uski ziyarat farz hoojati hai (Hajr e Aswad) muraad hai.
Phir us dil ki ziyarat jis par 360 martabah nazar padhti hai aur awwaleen farz kyu'n na hoogi.

Is zamaane me ham jaise badbakhto'n ko na ghar ki ziyarat na dil ki ziyarat naseeb hai.
Musibat ki khaak sar par uchaalna hai. Apni sakht badnaseebi par roona chahiye aur hiile tadbeer se haath dhoolena chahiye.

HAJJ UL AASHIQEEN BAZUBAAN E KHUWAJA BANDA NAWAAZ SARKAAR:

Hajj Ul Aashiqeen ke mutallikh Huzoor Bandagi Makhdoom Khuwaja Banda Nawaaz Gesu Daraaz Sayyid Muhammed Hussaini Zaidi razi allahu anhu ke malfuzat me aap ke bade sahibzaade Hazrat Sayyid Shah Akber Hussaini razi allahu anhu likhte hai'n ke:

Farmaya: (Khuwaja Banda Nawaaz Sarkaar Ne)
Deen ke muaamlaat me se masla e hajj me Ishq ka zyaada tallukh hai. Is wajah se ke aashiq e saadiq ke liye tark e ahl o ayaal, maal o daulat, watan ghar baar ayish o tarb zaroori hai.
Kisi ne khoob kaha hai:

ترک جاہ و بزل و مال و ننگ و نام
در طریق عشق اول منزل است

(Raah e ishq me jaah o jalaal maal o daulat aur nang o namoos ka tark karna pehli manzil hai.)

aur ye khaassah e Hajj hai kyu'n ke Hajj me safar karna padhta hai aur safar me ghar baar ahl o ayaal sab ka tark laazim aata hai.

ہوائے کعبہ چناں مے دواندم بہ نشاط
کہ خارہائے مغیلاں حریر مے آید

(Ziyarat e ka'aba ki khushi me mai'n aisa daudha ke raaste ke kaante reesham mahsoos hoote the.)

Yehi wajah hai ke aiyyam e eid aur tashreeh me rooza haram hai.
Farmaya ke ye jo kuch mai'n ne bayaan kiya hai haqaaiq e sulama me dekha hai kitaab ke musannif ne ye kalimaat Shaikh Abu Bakr Shibli razi allahu anhu se baaina naql kiye hai'n.

Is ke baad aap ne ye 2 ashaar wasf e ishq me padhe:

"العقل عقيلة الرجال
العشق محالة العقال
والعقل يقول لا تخاطر
والعشق يقول لا تبال"

{ Yaani aql logo'n ka paaband hai aur ishq us band ko khoolne waala hai. Aql kehta hai ke apne aap ko khatre me na daal ishq kehta hai ke khatre se mahroom na reh. }

Kisi ne khoob kaha hai:

"عقل گوید شش جہت حد یست بیرون راہ نیست
عشق گوید ہست راہے رفتہ ام من بارہا."

{ Aql kehta hai ke 6 tarfo'n ke baghair koi raasta nahi'n ishq kehta hai ke un ke ailawa bhi ek raah hai jo mai'n kayi baar chal chuka hu'n. }

Zohr ki namaz ke baad khasta haal loogo'n ki khabargeeri ki fazeelat ke baare me guftagu hoorahi thi..

Jab aashiq haram e mashooq ke qareeb pohonchta hai aur mushahidah e jamaal e doost karta hai to laaziman dunyawi lazzaat se parheez karta hai aur ahraam baandh leeta hai ghusl nahi'n karta khushbuu nahi'n lagata kisi jaandaar ko nahi'n maarta gharzyeke tamaam napasand umoor tark kar ke hamah tan yaad e doost me mashghul hoojata hai.
Aur haram ke andar ghayat e shauq me waalehana taur par idhar udhar daudhta hai. Kabhi kuh e safa par chadh jaata hai, kabhi kuh e marwah par jaata hai, kabhi aahista chalta hai, kabhi daudh kar kisi maqaam se guzarjaata hai, maidan e arfaat par wuquuf karta hai, jabal e rahmat par jaata hai, mina me jaulani karta hai. gharzyeke ghayat e shauq me hamah tan doost me munhamak hai. Tawaaf karta hai, sar mundwata hai ya baal kat'twata hai, shaitan ko pathhar maarta hai, qurbani karta hai aur zibah ke waqt ye dua maangta hai

اللـهـم هـذه فـدائـي لـحمها بلحمى دمها بدمي وعظمها بعظمى

(Ilaahi ye jaan tujh par fida hai. Is ka gosht mere gosht ki bajaye. Is ka khoon mere khoon ki bajaye aur is ki haddiya'n meri haddiyo'n ki bajaye.)

jab in qurbanio'n ke baad wisaal e doost mayassar huwa to ab doost apne lutf o karam se aashiq ko nawaazta hai aur kehta hai ke ab tu mere ghar me aaya hai, tum hamare mahmaan ho 3 din baith kar khoob khaao piyo, In aiyyam me rooza makru hai agar mahmaan meezbaan ka khaana na khaaye aur us se ijtinaab kare to zaroor meezbaan ranjidah khaatir hooga aur us se raazi nahi'n hooga.

Farmaya: Hamare shaikh Alaihirahma (Hazrat Khuwaja Naseer Uddin Chargh e Dehli razi allahu anhu) farmaya karte the ke aiyyam e Hajj me ek buzurg hateem e ka'aba me mashgool the ke ek farishte ne doosre farishte se poucha ke is saal Hajj me kitne aadmi aaye hai'n? Doosre farishte ne jawaab diya ke 6 lakh aur chand hazaar aadmi aaye hai'n. Pehle farishte ne daryaaft kiya ke un me se kitne aadmio'n ka Hajj qubool huwa hai?
Us ne jawaab diya ke kisi ka bhi Hajj qubool nahi'n huwa. Pehle farishte ne kaha is ka matlab ye hai ke itne log befaaida aaye aur sab kuch zaaya kar ke chale gaye. Doosre farishte ne kaha ke lekin ek aise shaqs ki barkat se sab ka Hajj qubool huwa ke jo Hajj par bhi nahi'n aaya. Aur us shaqs ke naam par Hajj e babroor aur Hajj e maqbool likha gaya hai. Us ne daryaft kiya ke aaqir wo kon shaqs hai? Farishte ne jawaab diya ke wo joote marammat karta hai. Us ka naam Khuwaja Abdullah hai aur Baghdad me rehta hai. Ye sun kar wo buzurg Baghdad aaya hai. Taake Abdullah Moochi se mulaqat kare ke kis amal ki barkat se ghar baithe us ka Hajj qubool huwa hai..

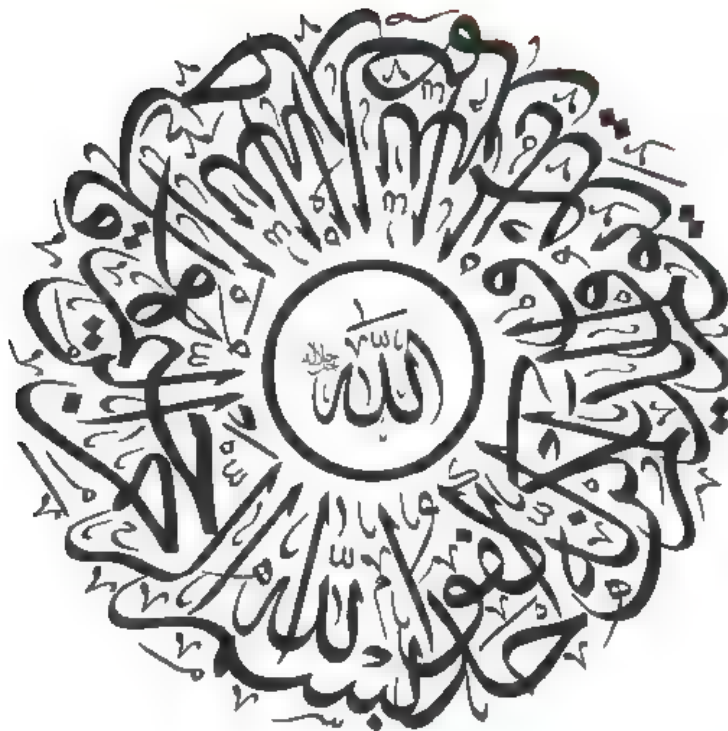
Jab us se mulaqat hoi to kaha ke agar aap mujh se waada kare'n ke jo kuch mai'n pouchu'n aap sach much bata denge to mai'n aap ko ek azeem o shaan khush khabri sunata hu'n. Us ne kaha mujhe khush khabri do jo kuch tum pouchoge sach batau'nga.
Us buzurg ne kaha ke mai'n hateem e ka'aba me mashghool tha ke ek farishte ne doosre farishte se poucha ke is saal kitne logo'n ka
Hajj qubool huwa hai.

Us ne jawwab diya ke waise to kisi ka Hajj qubool nahi'n huwa lekin ek shaqs Baghdad me rehta hai. Joote marammat karta hai aur Abdullah naam rakhta hai. Us ki barkat se sab logo'n ka Hajj qubool huwa hai. Haala'nke wo Hajj par bhi nahi'n gaya aur us ke apne naam par Hajj e mabroor o maqbool likha gaya hai. Ab khuda ke waaste mujhe batae'n ke aap ne kya amal kiya hai jis ki badaulat ye sa'adat naseeb hoi hai? Us ne jawaab diya ke mai'n ne koi amal nahi'n kiya siwa e is ke ke is saal mai'n ne Hajj par jaane ka iraada kiya aur rupiye paisa aur zaad e raah jama kar liya ke ittifaaq se meri biwi hamsaaya ke ghar aag leene lagi. Meri biwi haamela thi us ne dekha ke hamsaaya ke ghar me koi cheez pak rahi hai. Us ne poucha ke aaj aap logo'n ke yaha'n kya pakraha hai? Unhone jawaab diya ke kabutar ka gosht pakraha hai.
Haamela aurto'n ko har cheez ki khuwaish hoojati hai meri biwi ne us se thoda sa saalan talab kiya aur kaha ke jab aap log khaana khaae'n to thoda sa mere liye bhi bhejdena. Unhone kaha achha. Lekin kaafi waqt guzargaya aur un ke ghar se kuch na aaya. Meri biwi ne mujh se shikayat ki ke dekho mai'n ne un logo'n se thoda sa gosht talab kiya tha.

Lekin unhone iqraar ke bawajood nahi'n bheja. Mai'n ne jaakar us hamsaya se gila kiya..

To us ne jawaab diya ke ham log 3 din se faaqe me hai. Aaj bait ul qala me ek kabutar mara pada paaya. Ham ne usse paka kar khaaya hai aur tumhare paas issi liye nahi'n bheja ke tumhare liye wo haraam tha.

Ye sunkar mai'n ne saara Hajj ka sarmaya aur zaad e rah un logo'n ke hawale kardiya is ke siwa mai'n ne koi amal nahi'n kiya.

Ye sunkar us buzurg par girya taari hoogaya aur kehne laga ke waaqai ye aisa amal hai ke is ki barkat se aap ko ye daulat naseeb hoi...

HAJJ UL AASHIQEEN BAZUBAAN E SULTAN BA HUU SARKAAR:

Hajj Ul Aashiqeen ke tallukh se Hazrat Sayyiduna Sultan Ul Aarifeen Shaikh Sultan Baa Huu razi allahu anhu apni kitaab noor ul huda me likhte hai'n ke:

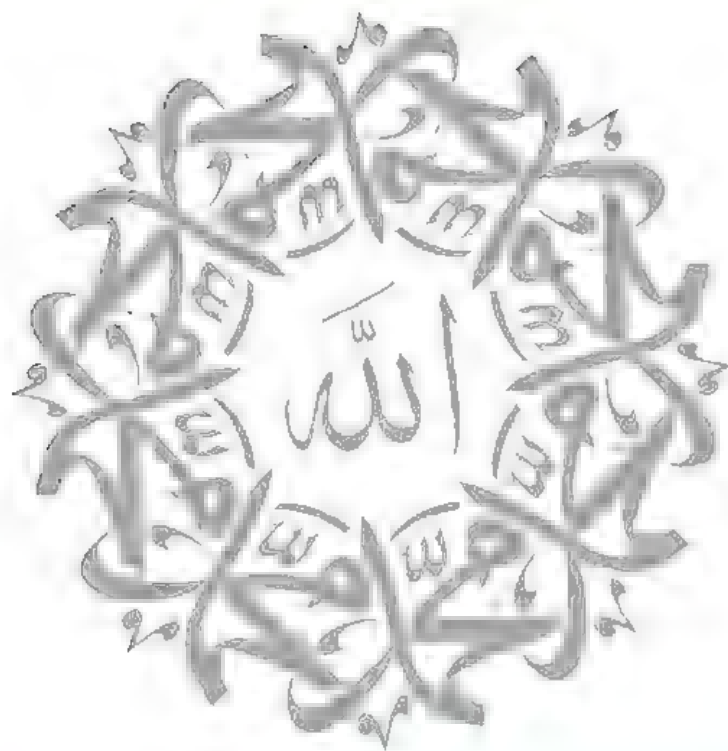
Haaji 2 qism ke hoote hai'n. Haaji saahib e karam ahl e baatin aur haaji saahib e haram ahl e batn.
Jab haaji wali ullah haram e ka'aba me eitiqaad ke saath daaqil hoota hai to tamaam haram e ka'aba us par qurb e huzoor ke anwaar ki tajalli karta hai aur jab wo khana e ka'aba me daaqil hookar us ka tawaaf karta hai to musharraf e deedar hoojata hai.

Haaji e baatin deedar e ilaahi se musarraf huwe baghair hargiz khana e ka'aba se baahar nahi'n aata. Ka'abe me deedar e ilaahi se musharraf hoone waala dunya e murdaar ki talab se bezaar hookar us se hazaar baar istighfaar karta hai lekin haaji saahib e batn har waqt rooti ke liye pareshaan aur is ki talab me rehta hai.
Haaji wali ullah jab maidan e arfaat me

"لبيك لبيك وحدك لاك شريك لك لبيك"

pukaarta hai aur dua ke liye haath uthaata hai to us waqt us ke aur Allah ke darmiyaan koi hijaab baaqi nahi'n rehta.

jab wo Madina Munawaara me rauza e Rasoolallah salllallahu alaihi wa aalihi wa sallam me daaqil hoota hai to Aap salllallahu alaihi wa aalihi wa sallam beshak qabr e mubarak se baahar tashreef laakar usse dast e musafa farmaate hai'n aur dastgeeri karte hai'n,
Usse mansab o maraatib aur taleem o talqeen se nawaazte hai'n aur sarfaraaz o mumtaaz farma kar ruqsat karte hai'n.

Aisa haaji farmabardaar, dunya se taarik faarigh baatin me mast aur zaahir me houshiyar rehta hai aur kabhi dunya e jiifa murdaar ki taraf nazar nahi'n karta. Allah bas maa siwallah hoos.

با تصویر کعبہ را بینم دوام۔

در مدینہ با نبی باشم مدام۔

(Mai'n har waqt Ka'aba tullah ko tasawwur me dekhta rehta hu'n aur Madina Munawwara me aap salllallahu alaihi wa aalihi wa sallam ki majlis me hamesha haazir rehta hu'n.)

احتیاجے نیست بکشایم چو گام۔

روز و شب باشم حضوری با کلام۔

(Mujhe waha'n tak chal kar jaane ki zaroorat nahi'n kyu'n ke shab o rooz aap salllallahu alaihi wa aalihi wa sallam ki baargah me haazir hookar aap se ham kalaam rehta hu'n.)

گر بگویم شرح این احوال را۔

واقفے احوال ماست مصطفیٰ۔

(Mai'n un ahwaal ki kya sharah bayaan karu'n ke mere ahwaal se sirf aap salllallahu alaihi wa aalihi wa sallam hi waaqif hai'n.)

باھورا این بس بود دیدن بنور۔

دائمی با مصطفیٰ باشم حضور۔

(Ba Huu ke liye yeehi kaafi hai ke wo hamesha Hazrat Muhammed Mustafa salllallahu alaihi wa aalihi wa sallam ki huzoori se musharraf deedar e noor karta rehta hai.)

QUBULIYAT E HAJJ KE SAWAALAT:

Ma'ali Al Himam me Hajj ke tallukh se likha hai'n ke Ek shaqs Hazrat Junaid Baghdadi razi allahu anhu ki khidmat me haazir huwa aap ne us se poucha, tum kaha'n se aaye ho? us ne kaha huzoor,
Hajj kar ke aaya hu'n. aap ne farmaya tum Hajj kar ke aaye ho? us ne arz kiya ji haa'n.
is ke baad aap ne usse zeel me diye gaye sawalaat kiye.

1) Jab tu hajj ke iraade se ghar se rawana huwa tha to kya tu ne us waqt apne gunaho'n se hamesha ke liye ijtinaab karne ka iraada bhi kiya tha?

2) Ghar se rawana hookar jis jis manzil par gaya to kya tu ne saath saath khuda ke qurb ke maqamaat bhi tae kiye?

3) Jab tu ne ahraam baandhne ke liye kapde utaare to kya tu ne sifaat e bashariyah ko bhi apne se juda kiya?

4) Jab tu maidan e arfaat me muqeem huwa to kya tujh ko mukashifa bhi huwa?

5) Jab tu Muzdalifah gaya to kya tu ne hamesha ke liye khuwaishat e nafsaani ko tark karne ka iraada kiya?

6) Jab tu ne tawaaf e Ka'aba kiya to kya apni aankho'n se jamaal e haq ka dedaar kiya?

7) Jab tu ne safa o marwah ke darmiyan sai'i ki to kya baatini taur par safa o marwah ke maraatib ka mushahida bhi kiya?

8) Jab tu ne maqaam e nhr me qurbaani adaa ki to kya us jagah par apni khuwaishat e nafsaani ko bhi qurban kiya?

9) Jab tu ne shaitan par sangreze phenke to kya us waqt tu ne hawa o hoos ki kadurato'n ko bhi phenka ya nahi'n?

Ye sawalat sun kar haaji ne har sawaal ka jawaab nafi me diya to Hazrat Junaid Baghdadi razi allahu anhu ne usse farmaya ke:

tu ne Hajj ke aadaab o sharait ko Hajj ke waqt poora nahi'n kiya is liye tera Hajj hi nahi'n huwa hai. Waapas jaa aur ye aadaab o sharait ke saath Hajj kar taake tu khana e ka'aba me pohonch kar maqam e ibrahim alaihissalam tak rasayi haasil kare.

EID GAH E MA GHARIBA'N KUU E TO:

Mirat Ul Asraar, Nufhat Ul Uns aur Anwar Ul Azkiya jaisi kitabo'n me Hazrat Khuwaja Abul Fazl Bin Hussain razi allahu anhu ke ahwaal me likha hai'n ke:

Jab Shaikh Abu Sayeed razi allahu anhu par haalat e qabz o basat taari hooti to aap Khuwaja Abul Fazal ki qabr par chale jaate the. Ek din aap par haalat e qabz taari hoogai (Tasawwuf ki istilaah me qabz o basat ki 2 haalate'n hai'n. Haalat e qabz me kashf ya anwaar o tajalliyaat ka darwaza band hoojata hai is ke bar aks jab haalat e basat taari hooti hai to darwaze khul jaate hai'n.) Aur aap par majlis me girya taari hoogaya ye dekh kar aap ke tamaam murideen par bhi girya taari hoogaya aap ne farmaya jab ham par haalat e qabz taari hooti thi to ham apne peer Khuwaja Abul Fazl ke mazaar par chale jaate the aur qabz basat me mubaddal hoojati thi.

Ye keh kar khade hogaye aur apne ashaab ke saath sarakhs ki taraf rawana hogaye (Jaha'n Khuwaja Abul Fazal Sarakhsi ka mazaar hai) raaste me in par ajeeb haalat taari thi sab durwaish aah o zaari girya o fugha'n karte huwe jaarahe the aur shaikh har baat par marifat ke darya baharahe the. Sarakhs pohonchne tak yeehi haalat rahi, waha'n pohonch kar shaikh ne qawwalo'n se ye sher gaane ki darkhuwast ki.

معدن شادیست ایں معدن جود و کرم
قبلہ ما روئے یارو قبلہ ہر کس حرم

(Khushi ki kaan hai ye sakhawat o ataa ki kaan yaani hamare peer ki khankha hamara qibla doost ka rukh hai aur logo'n ka qibla haram e ka'aba hai)

Ashaab ne shaikh ka haath pakda huwa tha aur sab log mazaar ke gird ajab kaif o masti me tawaaf kar rahe the,
Shaikh naalah o faryaad kar rahe the aur sar o paa barhana tadap rahe the jab qadre sukoon huwa to shaikh ne farmaya ke
aaj ke din ko taarikh banalo kyu'nke aaj se behtar koi din na paaoge.

Is ke baad jis mureed ko Hajj ki khuwaish thi usse aap hukm dete the ke mazaar ke gird 7 martabah tawaaf karlo tumhara maqsad poora hoojayega...

INBISAT E EID DEEDAN RUU E TO:

Hazrat Khuwaja Ameer Hassan Ula Sanjari razi allahu anhu kitaab "Afzal Ul Fawaid" Hazrat Sayyiduna Sultan Ul Masaikh Khuwaja Nizamuddin Auliya Mahboob e Ilaahi razi allahu anhu ke malfuzaat me likhte hai'n ke:

Itwar ke rooz 20 mah e rabi ul aakhir sin e mazkoor ko paaya boosi ki sa'adat haasil hoi. Sust itiqaad grooh ke baare me guftagu shuru hoi neez un logo'n ke baare me jo Ka'abe ki ziyarat ko jaate hai'n aur jab waapas aate hai'n to phir dunyawi kaamo'n me mashghool hoojate hai'n. Mai'n ne arz ki ke mujhe to un logo'n par tajjub aata hai jo aap ke mureed hookar phir kisi taraf jaae'n. Jis waqt mai'n ne ye arz ki ke bande ne ek martabah un maleeh se ek baat suni jis ne mere dil par bada gehra asar kiya. Wo baat yu'n bayaan ki ke:
Hajj ko wo shaqs jaaye jis ka peer na ho. Khuwaja Sahab ne jab ye baat suni to aabdidah hookar ye misra farmaya:

"آں رہ بسوئے کعبہ برو و ایں بسوئے دوست"

Baad Azaa'n farmaya ke: Shaikh Ul Islam Fareed uddin razi allahu anhu ki wafaat ke baad mujhe Hajj ka shauq e azeem paida huwa, Mai'n ne kaha ke pehle Ajodhan jaakar Shaikh sahab ki ziyarat karu'n jab ziyarat ki to mera maqsood haasil hoogaya aur kuch aur bhi milgaya. Doosri martabah jab phir Hajj ki khuwaish paida hoi to phir bhi Shaikh ki ziyarat ki aur matlab haasil hoogaya...

JISE CHAHA DAR PE BULALIYA:

Kitaab Anwar Ul Azkiya me Hazrat Abdullah Bin Mubarak razi allahu anhu ke ahwaal me likha hai'n ke:

Hazrat Abdullah Bin Mubarak razi allahu anhu farmate hai'n:

ke ek aisa ittifaaq huwa ke mai'n ek biyaban me tha ke Hajj ka zamana aagaya mai'n nihayat beqaraar huwa ke kis tarha khud ko waha'n phonchau'n aaqir kaar mai'n ne apne dil me khayal kiya ke mai'n ab waha'n to nahi'n pohonch sakta khair wo aamaal hi amal me laau'n ke jin ki badaulat ussi jagah ka sawab haasil karu'n.

Yaani nakhun na katrau'n aur baal na mundwau'n mai'n issi shash o panj me tha ke kya dekhta hu'n ke ek budhiya lakdi teekte chali aati hai jab mere paas aayi to mujh se kaha ke aye Abdullah! shayad tu Hajj ki aarzu rakhta hai.

Mai'n ne kaha haa'n nihayat aarzu mand hu'n. Phir kehne lagi mujhe tere hi waaste bheeja hai. Aa tu mere saath chala aa ke mai'n tujh ko arafat me pohoncha du'n.

Hazrat Abdullah Bin Mubarak razi allahu anhu farmate hai'n ke mai'n ne ye sun kar dil me kaha ke ab to sirf 3 rooz aur baaqi rahe hai'n bhala ye mujh ko arafat tak kaise pohoncha sakti hai, us budhiya ne kaha jis ne subha ki namaz sunnate'n Sanjab me padhi ho'n aur farz Hajiyon ke kinare par aur namaz e ishraq Merv me tu us ke saath hamrahi kar sakta hai.

Mai'n ne kaha Bismillah, Aur ham dono'n rawana hoe aur raah me ham ko aisa aisa gehra paani jis me se kashti me sawaar hookar bhi guzarna dushwaar hoota mila aur ham us se baaasani ubuur kar gaye jab ke paani ke kinare pohonche to wo budhiya mujh se kehti ke aankhe'n band karle jab mai'n aankhe'n band karleta to aisa maloom hoota ke kamr kamr paani me chal raha hu'n yaha'n tak ke mujh ko Arafat me pohoncha diya.

Jab ham Hajj adaa karchuke aur tawaaf aur sai'i aur umre se faarigh hooliye aur rukhsati tawaf bajalaye...

JISE CHAHA APNA BANA LIYA:

Kitaab Anwar Ul Azkiya me Hazrat Zun Noon Misri razi allahu anhu ke hawale se likha hai'n:

Hazrat Zun Noon Misri razi allahu anhu ne farmaya ke ek baar aise jungle me ke baraf se purr tha mera guzar huwa.

Mai'n ne ek aatish parast ko dekha ke daaman sar par daale chiina bikher raha hai mai'n ne kaha ke aye aatish parast! ye kya kar raha hai?
us ne kaha ke aaj parindo'n ko daana mayassar nahi'n nahi'n huwa hai.
kyu'n ke tamaam jungle baraf se dhak raha hai shayad ke is ka samarah mujh ko mile aur khuda e ta'ala mujh par rahmat kare.

Mai'n ne kaha ke begane ka daana wahan pasand nahi'n. Us ne kaha ke pasand na bhi kare'n to bhi dekhte to hai'n ke jo kuch mai'n kar raha hu'n.
Mai'n ne kaha haa'n dekhte ro hai'n, Us ne kaha bas yehi mere waaste kaafi hai.

Hazrat Zun Noon Misri razi allahu anhu farmate hai'n ke mai'n Hajj ko gaya to kya dekha ke wo aatish parast aashiqo'n ki tarha tawaf me mashgul hai.

Mujhe dekh kar kehne laga Ya Abal Faiz!
aap ne dekha ke us ne mere amal ko dekha aur pasand kiya aur wo beej jo mai'n ne booye the kaise baarawar hue aur un ke zariye se mujhe apna aashna banaya aur marifat ataa ki aur yaha'n tak karam kiya ke apne ghar bula liya.

Hazrat Zun Noon Misri razi allahu anhu farmate hai'n ke mujh ko joosh aagaya aur mai'n ne kaha ke aye khuda wand muthhi bhar chiina ke iwaz aap aise gabr ko ke jis ne 40 baras tak aag pooji apni taraf raah dete hai'n aap to bade arzaa'n faroosh hai'n.

Ek Haatif ne aawaaz di ke Haq Subhanahu Ta'ala jis ko bulata hai na kisi wajah se bulata hai aur jis ko hankalta hai na kisi sabab se hankalta hai to aye Zun Noon! aisi baato'n me daqal na de kyu'n ke ye kaam Faalul Lima Yuriid ke hai'n teri aql me na aayenge...

HAJJ UL AASHIQEEN KHANE KE LIYE NAHI'N SAHIB E KHANA KE LIYE HOOTA HAI:

Kitaab Anees Ul Arwah malfuzaat e Hazrat Sayyiduna Khuwaja Usman e Haroni razi allahu anhu me huzoor ghareeb nawaaz sarkaar 4 majlis me likhte hai'n ke:

Jis rooz khuwaja Ibrahim (bin adham) razi allahu anhu ne tauba ki to jis qadr aap ke paas ghulam the apne saamne sab ko aazad kiya. Aur Hajj ke liye rawana hoe aur piyada har qadam par dogaanah adaa karte huwe 14 saal ke arse me khana e Ka'aba pohonche to kya dekhte hai'n ke Ka'aba apni jagah par nahi'n.

Aap ko hairat hoi aawaaz aayi ke Ibrahim! sabr kar Ka'aba ek budhiya ki ziyarat ke liye gaya huwa hai, abhi aajayega ju'nhi ke khuwaja sahab ne ye baat suni aap pehle ki nisbat zyada mutahaiyyar hoe aur kaha ke wo budhiya kon hai?
chunanche un ko dekhne ke liye rawana hue ke jaakar dekhu'n to sahi ju'nhi ke jungle me pohonche Rabia Basri razi allahu anha ko dekha ke baithi hoi hai'n aur Ka'aba un ke gird tawaaf kar raha hai.

Ibrahim razi allahu anhu ke dil me ghairat aayi chunanche unhone Rabia Basri ko zoor se aawaaz di ke tu ne ye shor barpa kar rakha hai.

Unhone kaha mai'n ne shor barpa nahi'n kiya balke tu ne kiya hai ke 14 saal ke baad tu khana e Ka'aba pohoncha hai aur deedar naseeb nahi'n huwa. Kyu'nke teri khuwaish khana e Ka'aba ki ziyarat se thi aur meri gharz khana e Ka'aba ke malik ki thi...

SAFAR E HAJJ AUR MAQAAM E TAWAKKUL:

Kitaab: Anwaar Ul Azkiya me Hazrat Bishar Haafi razi allahu anhu ke tallukh se likha hai ke ek jamaat Hazrat Bishar ke paas mulk e Sham se aayi aur kaha ke ham sab ka iraada Hajj ka hai, Aap bhi hamare saath cahle'n.

Hazrat Bishar ne farmaya ke 3 shart se mai'n tumhaare saath chalunga. Ek to ye ke kuch zaad e raah na lena. Aur doosri ye ke kisi se koi cheez na maange'n. Teesri ye ke agar koi kuch de'n to qubool na karna.
Unhone kaha ke ham do to karsakte hai'n lekin ye ke agar koi de'n aur ham qubool na kare'n ham se ye nahi'n hoosakega.
Hazrat Bishar ne farmaya:
to tum ne tawakkul haajio'n ke toosha e raah par kiya hai aur ye bayaan us baat ka hai ke aap ne sufi ke jawaab me farmaya tha ke agar tu ne dil me ye thaani hooti ke hazgiz logo'n se koi cheez qubool na karenge to ye tawakkul khuda par hoota...

Ussi 104 saffe par mazeed issi tallukh se likha huwa hai'n ke:
Ek shaqs ne Hazrat Bishar Haafi razi allahu anhu ke saath mashwara kiya ke

Mere paas 1000 dirham halaal ke hai'n aur mai'n chahta hu'n ke Hajj ko jaau'n aap ne farmaya ke tum Hajj ko nahi'n jaate ho tamashe ko jaate ho agar khuda ki rizamandi ke waaste jaate ho to kisi durwaish ka qarz adaa kardo ya kisi yateem ko do ya kisi ayaal daar ko ke wo aaraam ke unke dil me pohonche 100 Hajj se buzurgtar hai.

Us ne kaha ke mai'n apne dil me Hajj ka shauq bohot paata hu'n. Aap ne farmaya is liye ke ye maal tu ne halaal se nahi'n haasil kiya hai jab tak ke haraam kharcho'n me kharch na karega tujh ko qaraar na padega...

MOOMIN KI ZIYARAT:

Kitaab Anwaar Ul Azkiya 429 saffe par likha huwa hai'n ke:

Moomin ki ziyarat karna 100 Hajj ke sawab ke barabar samajhna chahiye.
Kyu'nke moomin ki ziyarat ka sawab 1000 deenar ke sadqah dene se zyaada hai.

Aur jab ke moomin ki ziyarat naseeb ho yaqeeni jaane ke Haq Ta'ala ne us par rahmat farmayi hai...

KHIDMAT E WALIDAIN AUR MAQAAM E HAJJ:

Kitaab Afzal Ul Fawaid Hissa Awwal Malfuzaat e Sultan ul Mashaikh Khuwaja Nizamuddin Mahboob e Ilaahi razi allahu anhu me Hazrat Khuwaja Ameer Khusro razi allahu anhu walidain ki khidmat ke baare me likhte hai'n ke:

Khuwaja Sahab ne zuban e mubarak se farmaya ke ek dafa kisi buzurg ne Hajj ki niyyat ki ke khana e Ka'aba ki ziyarat kare. Jab Baghdad pohonche to ek raat Paighambar e Khuda salllallahu alaihi wa aalihi wa sallam ko khuwab me dekha. Jo farmate hai'n ke waapas chala jaa! tere ghar me Hajj hai yaani teri maa zindah hai. Jaakar us ki khidmat karo. wo tere haq me Hajj se behtar hai us ki riza mandi talab karo. Wo buzurg waapas chala gaya aur apni walida ki khidmat ko ghanimat samjha.

Baad aza'n Khuwaja Sahab ne zuban e mubarak se farmaya: ke agar koi shaqs apne walidain ko gardan par utha kar saari umr Hajj karae to bhi ek raat ka haq ada nahi'n karsakta jo unhone us ki khatir talkhi me guzaari ho...

SAFAR E HAJJ
AUR MAQAAM E EHED O WAFA:

Kitaab Afzal Ul Fawaid Hissa Awwal Malfuzaat e Sultan ul Mashaikh Khuwaja Nizamuddin Mahboob e Ilaahi razi allahu anhu me Hazrat Khuwaja Ameer Khusro razi allahu anhu Hazrat Khuwaja Ibrahim Bin Adham razi allahu anhu ke baare me likhte hai'n ke:

Ek martabah Khuwaja Sahab ne Hajj ka iradah tawakkul ki niyyat se kiya. jab rawana hookar jungle me pohonche to dekha ke 70 burqah poosh khade hai'n jin ke sar tan se juda hai'n un me se ek sisak raha tha, us ne kaha aye Ibrahim! nazdeek na aana nahi'n to halaak hoojaega, aur door bhi na rehna kahi'n mujh jaisa na hoojaye.

Aap usse zindah dekh kar paas gaye aur poucha ke ye haal kya hai? kaha: Aye Ibrahim! ham 70 ke 70 abdaal hai'n. Hajj ki niyyat se rawana hoe the aur thaanki ke jab tak khana e Ka'aba ki ziyarat na karle'nge kisi se baat na karenge.
Jab yaha'n pohonche to Khizar alaihissalam se mulaqat hoi, ham sab apne ehed ko bhool gaye aur un se guftagu karne lage ju'nhi guftagu me mashgool hoe ghaib se aawaaz aayi ke aye jhooto! kya tum ne yeehi ehed kiya tha? itne me hawa ne se ek talwar namudar hoi jis se ham sab ke sar tan se juda hogaye aur mujh me jo koi dam baaqi tha so issi liye tha ke tujhe kehdu'n ke jis ne is raah me qadam rakha pehle us ne jaan di...

ILAAJ E DARD E DIL AYE CHAARAGAR KUN:

Kitaab Afzal Ul Fawaid Hissa Awwal Malfuzaat e Sultan ul Mashaikh Khuwaja Nizamuddin Mahboob e Ilaahi razi allahu anhu me Hazrat Khuwaja Ameer Khusro razi allahu anhu, Hazrat Rabia Basri razi allahu anha ke baare me likhte hai'n ke:

Farmaya: ke wk dafa Ka'aba ne Rabia Basri razi allahu anha ka istiqbaal kiya, to pukaar uthhi'n ke:

"من تقرب الیٰ بشر یقرب اللّٰہ ذراعاً"

jo meri taraf ek baalisht badhta hai mai'n us ki taraf guzar bhar badhta hu'n. Aur baargah e ilaahi me dua ki ke mujhe Ka'aba darkaar nahi'n, Mujhe is ke deedar se khushi nahi'n, Mai'n Ka'abe ke maalik ka deedar chahti hu'n...

AHL E DIL KA TAWAF:

Kitaab Anwaar Ul Azkiya 157 saffe par likha huwa hai'n ke:

Haaji log jism se khana e Khuda ke gird tawaf karte hai'n aur liqa ke khuwastagar hoote hai'n aur ahl e muhabbat dilo'n se arsh ke gird tawaf karte hai'n aur dedaar e ilaahi ki darkhuwast karte hai'n...

MADINE SE BULAWA AARAHA HAI:

Kitaab Akhbar Ul Akhiyar me hazrat shaikh Abu Bakr Tausi Haidari razi allahu anhu ke bayaan me likha hai ke:

Manqul hai ke ek dafa Shaikh Jamaal Uddin Hamswi razi allahu anhu ki Dehli me aamad ke mauqe par Maulana Husam Uddin Panipati jo Dehli ke sadr khateeb aur qazi ul qazaat the, alawa azii'n Shaikh Jamaal Uddin razi allahu anhu ke mureed bhi the apne peer o murshid Shaikh Jamaal Uddin ka istiqbaal kiya jab ye istiqbaal ki taiyyariyo'n me the to Shaikh Tausi razi allahu anhu ne Maulana Husam Uddin razi allahu anhu se kaha ke aap Shaikh Jamaal Uddin se keh de'n ke mai'n Hajj ke liye jaaraha hu'n.

Shaikh Jamaal Uddin ne aate hi Maulana Husam Uddin se daryaft farmaya ke hamara safed haathi yaani Abu Bakr tausi kis haal me hai?
Maulana ne arz kiya ke Hazrat wo to Hajj ke liye jaarahe hai'n,

Itni baat sunne ke baad Shaikh ne Maulana Husam Uddin ko ussi waqt rawana kiya aur kaha ke aap chale'n ham aap ke peeche aarahe hai'n aur ye rubai Shaikh Tausi ke naam likh kar di.

بر پائے تراسرم شار اولی تر است.
یک سرچہ بود بلکہ ہزار اولی تر.
در غار وطن ساز چوبوبکر از آنکہ!
بوکر محمدی بہ غار اولےٰ تر.

**{ Mera sar agar aap ke paau'n par qurban hoojaye to bohot achja ho,
Ek sar kya balke hazaar sar bhi qurban hoojae'n to bohot behtar ho.
Hazrat Abu Bakr ki tarha ghar ko watan banaye kyu'nke Nabi alaihissalam ke rafeeq Hazrat Abu Bakr ki manind hamare liye ghar hi behtar hai. } .**

KALAAM:

Makeen e La Makaa'n Ka Ye Makaa'n Hai.
Yaha'n Zaahir Nishaan Be Nishaa'n Hai.

Bari Ghar Dar Hai Us Uska Ye Ghar Hai.
Agar Saahib Dil o Saahib Nazar Hai.

Zamee'n Par Arsh Waale Ki Nishaani.
Nishaani Ke Khaleel Ullah Baani.

Khaleel Ullah Ne Ye Ghar Banaya.
Magar Is Ko Khuda Ka Ghar Bataya.

Muhabbat Me Muhib Hoota Hai Faani.
Fana Kya Hai Baqaa e Jaawidaani.

Khaleel Ullah Faani The Khuda Me.
Khuda Hai Ka'aba e Sidq o Safa Me.

Quloob Ul Momeen Arsh Aamad.
Humana Arsh Suu e Farsh Aamad.

Khuda e Aasma Nihaao Zaminuha.
Makeen e Ka'aba e Dulha e Biina.

Dil e Moomin Ki Hai Taswwer Ka'aba.
Zamee'n Par Arsh Ki Tanweer Ka'aba.

Tajalli Ba Hazaaraa'n Benaqaabi.
Hijaab e Noor Hai Noor e Hijaabi.

Jo Zaahir Hai Wo Baatin Hoogaya Hai.
Mulaaqi Raat Se Din Hoogaya Hai.

Gae Ghaib o Shahaat Mil Rahe Hai'n.
Siyah Parde Haram Ke Hil Rahe Hai'n.

~| HAZRAT ZAHEEN SHAH TAJI REHMATULLAHIALAIH

Alhamdulillah summa Alhamdulillah buzurgo'n ki nazr e karam se bil khair kitaab mukammal hoi. Maula ham tamaam ko Hajj Ul Aashiqeen o deegar maarifaat e haqqa ko sahi tarha samjhne aur amal karne ki hidayat ataa farma.

Aye Khudawand Tu Zaat e Kibriya Ke Waaste.
Rehm Kar Ham Par Muhammed Mustafaﷺ Ke Waaste.
Man Arafa Ki Ramz Ham Par Khool Bahr e Murtaza؁,
Mushkile'n Hal Kar Hamari Mushkil Kusha Ke Waaste.

Ilaajhi Aameen Ba Tufail e Panjtan e Paak.

Tamaam Shud

DARGAH HAZRAT SAYYIDUNA TAARIK UD DUNYA WAASIL E DEEN QUDWATUL SALIKEEN QUTUB UL AQTAAB IFTIQAR E AULIYA SAYYID SHAH KAMAAL UDDIN HAMZA PIR ZAIDI UL WAASTY CHISHTY NIZAMI DHARSONVI RAZI ALLAHU ANHU.
(DARGAH SHAREEF: DHARSON, NARNAUL, HARYANA, INDIA.)

SAJJADA NASHEEN: HAZRAT PIR SUFI SAYYID SHAH FAZAL AHMED ZAIDI UL WAASTY CHISHTY NIZAMI HAMZAVI SAHAB QIBLAH.

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